

M 1712
Sunday November 9, 1969
GROUP II
BARN
LUNCH/COFFEE

LUNCH

MR. NYLAND: (Loud machine noise) That's a sure sign.

So, in trying to adhere to what I said yesterday about the time spent, one must consider eating just a necessity, and not consider it from any other standpoint, that during that necessity, of course, one can derive certain benefits from it. But it also means that people who want to come here by 12:30 should come at 12:30, and not later. So anyone who is working somewhere else must have a watch, and set it when they leave here in accordance with the clock at the kitchen. And the kitchen, of course, when they find out that the clock may not be right will have to advise everybody else that -- about the right time.

I said the other day something about different activities, what we now call with a big word - 'Chardavogne Barn Activities.' I wish now that no further mention is made of that particular name, or even the idea. I'm always so afraid that whenever I talk a little bit in perspective, and I try to give for all of us an idea of an aim, which aim may be several years ahead, but I want to talk about it in order to give you the possibility of having a vision. And then it is not right to talk about it as if it is already tomorrow that we will start on the execution of such ideas. It is to be kept for yourself. And you must not talk to others who do not understand it, or where it is no business of theirs. I only tell you for you to become acquainted with the totality of what I now call a 'vision' or a 'perspective' in Work. And predicated on the possibility of extrapolating that what we are doing now in a certain direction which might become more useful, and I hope also can

be understood when I talk about it in that way. Because if you don't do that and you keep on talking about such things, I will shut up. Because then I must keep to myself what I think plans are, and then try to work towards them without having any interference.

So, again I say what I have said before - two new things I would like to add to the activities of the Barn: one I said was an extra pottery; and the other had to do with children and making of toys in connection with the Nursery, and using then, that what is downstairs as Workshop, and probably having to enclose the Workshop in order to keep the heat in so that we could work there during the week, and not on Saturday and Sunday.

At that time when I talked about it, I did not mention something else because it was not entirely settled. But I will mention it now. It is the Silver Shop of Charlotte. It is necessary for all of you to know what is really the meaning. That is, we've tried here and there to put it under a roof, in order to have a place where she could work. And it didn't work out very well because of general conditions and the usage of flame and torches and so forth, which cannot be done in certain parts where we already are located. So, for your information, and again, not to be discussed too much, I would like Charlotte to be closer to the Barn and the activities; and we have arranged now that the little room where Marjorie was, will be used for that purpose.

I think it is in line with what we have tried to do already from the very beginning. That is, that kind of a room that became, of course - you might say - cherished by Marjorie when she was there. And it had a meaning, very definitely for her - for me also. It helped to give a certain cachet to the Barn, and that put

the Barn also on a certain level. And the reason we haven't used the room as yet is simply that there was no particular reason, as yet, to use it for certain purposes which I have had in mind every once in a while. And usually, in thinking about it, I decided it was not right.

This time - this is right. And it is right because there is an attempt on Charlotte's part to make beautiful things, and to put in there really - I would almost now say - something of her own that perhaps could be related to a racial quality, inherent. And that if that can be executed at the Barn and can be utilized in some way or other - not only for herself, but also for others - that of course it can, if it is commercially valuable, could be sold. And it has to be sold in order to help maintain this kind of work.

But that is, again, all I want to say. And it is no use for anyone now to start to embroider on the fact of what you then might call a 'Chardavogne Barn Activity' - or what was it? Another word was used for it - uh, I forgot. In any event, it was not important enough.

Such things when they start are only the beginning of a potentiality, which when it grows out and proves to be of value, becomes then an activity in the real sense. And up to that time, it remains the responsibility of a person trying to create something that is of value. When that has the value, and it has then the chance of continuation, then it may be considered as part of the activities of ourselves.

Much of these activities that we are now engaged in are not entirely understood, I think, in the proper light. Several of those who are responsible are struggling in order to make a go of things. It is not a question, as yet, that they

have to pay to the Barn and the Fund, when they are unable to do it. And it is not that kind of a question that becomes important.

The responsibility for any kind of activity by those who are busy and who want to do it, is very much the same as a person who names--takes responsibility for the different activities of the Barn here. And, for instance, let's say Robert in construction and changing certain things that are needed and helping people to put their own house in order, all of that is still in the beginning - in its infancy, because all of us have to learn. No one of us is an expert. Thank God! And it is only that when we go through certain periods when we start to learn and then come to the limit of where we can go then, and when certain things have to be attended to for which we need outside help, it is reluctantly that we decide on getting outside help; but we will do it, the same way as we buy a hammer because we cannot make one - or a saw.

In that way, of course, we are still dependent on the outside world; and it is a very good thing that we are dependent on it, because it constantly will make us realize how little we are and how little we represent. The attempts we make are small. In the light of even ordinary life they are small. And we ourselves are very small. We just begin. There is not any reason as yet to be proud of what we have done. We have too many difficulties still to overcome, and we are in the midst of it.

I said to someone this morning - it reminds me of a coat of arms of one of the provinces of Holland, when the question of adding more land to Holland - of course, had been considered already for quite some time, and that what became afterwards so-called 'Polders,' by which is meant a section of grassland which is

lower than the sea level, that it was necessary to pump out all the water and dike it in, in order then to have fertile soil. The greatest part of this province called 'Zeeland' - it is, land near the sea - is under the level of the water around it, and it constantly has to be kept at that, and the pumping stations which there are, constantly have to work.

In the coat of arms there is a lion, which is the picture already of what Holland was in general, but this time the lion is half-way in water and is struggling to get out of it. And as an emblem, or letters around it, it says - 'Luctor et Emergo.' It simply means, 'I fight and I conquer, I emerge.' This kind of coat of arms as a symbol I feel is still very much applicable to our attempts. And it is exactly in the beginning where there is very little as yet that can be maintained by itself, that it is necessary to try to understand each other in that attempt. And that a great deal of your energy and thought has to be not so much for what you are doing, even in taking responsibilities, that, that that what we are trying to do together, belongs together and does require a great deal of thought for someone else, not only for yourself.

In that light, I want to mention just one little thing. There are several new people. Many I only know the name, and even sometimes I don't know the name. They come in. They come to a Wednesday. They come through friends. They ask because they hear about the Barn, 'can they come?' When they come to meetings, I don't object to it. It does not mean that they understand what is the Barn. I think there is a great deal of misinformation even mentioned to them by people who should know better. But gradually, I think they find out what is really a

requirement. And I have no objection that they do come, provided they find here an atmosphere of a certain kind, which may be difficult at times, but nevertheless, could be useful and has to be maintained by those who are a little older and more acquainted. And the emphasis then of that responsibility on those who are older is really that they help to make others who are new, understand.

There is, for instance, for those new people, the question of money, the question of coming to the group even Wednesday, or to have the opportunity to come here; that is, the regular monthly contribution. Again, Rhoda, has a hard time, and it is not right on the part of many of you. Because I've gone through that now this morning with her and considered and discussed all the different people who are, in accordance with our records, still in arrears - delinquent. And although I do know that there are reasons for it, but I've asked you already hundreds of times that each month has to be considered as a month by itself, and that what applies to one month as an excuse need not apply to the next. And that each time when you cannot, before the first of that month, you have to let Rhoda know. I will become much more insistent on that. Not on your payment, because you can explain to me - also hundred times - that you cannot, and of course, I will lean over backwards in accepting it. But you have to consider this as a vow. That is, it belongs to you when you want to help in this Barn and the activities, and help maintain them; and if you wish to profit by whatever is there for yourself, the obligation is there, and there is no question about it. And the rule I've made is clear, and there should not be any question about that. When I ask you, and I've said that several times, that I would like to know before the new month starts - where are you regarding that obligation? I mean it! And it is not up to Rhoda or anyone

else, even to remind you. If you be--if you are like that, you're like children, trying to get away with something instead of facing an issue. If you cannot pay, you cannot pay - but say it! 'This month I cannot.' Then at least we know.

I say this in general, because these kind of things are used for the maintenance of this kind of Work. And it is really stupid on your part that I should have to spend the time trying to manipulate such things. Couple of years ago I talked about that, and then we founded some kind of a fund which gradually dwindled down to practically nothing, and perhaps it's in the nature of it. With new people coming in, who are in search of something and who find that there is something that they can use - they take on that responsibility, particularly when they come to the Barn and hear.

It has to do also with the responsibility of people who want to take it, and the arrangements that we started to make last week, I think is now a little bit more in shape, so that we now can make certain assignments, or that certain people can take the responsibility for certain activities. I hope that when they do - and it is on a voluntary basis - that they will consult with their Conscience to attend to that what they now promise. That it is necessary for them to feel that they are part. No one should walk around here without knowing what to do. It may be dependent every once in a while on a person that he is in a certain state or a mood, that it is difficult for him to find himself, even, in a responsibility. But things should be quite definite about what can or cannot be done, and not be just left to say, "Well, I know you have something to do here, but I don't know what it is." If there is any difficulty about any kind of activity that should or should not be done by the proper person, or that what may require a certain amount of attention, and

it cannot be solved by any one of you, I will help you solve it. All you have to do is to say it, and I will make a decision. It is not that difficult.

Responsibility is accepted by a person when he feels that he is part of a group; and then for the sake of the group, and for himself, he takes on that responsibility. Activities as we now know them and try to apply them, also belong in that category of an understanding of wanting to help each other - I said something again about it yesterday - to try to think to what extent can you actually be of service. What is there that you consider - to what extent even that you consider someone else, and that you are in relation to someone else, not -- how will I say -- not too stupid in expecting certain things that you cannot expect.

Consideration - allowances when someone says, "I cannot help you because I have a problem that I must solve," or "I have an obligation I must attend to," that you don't get angry. It came up, as you probably remember, a couple of weeks or so ago, when Eddie had to refuse working on cars because they just were dumped there in front of the garage. When a person has a job to do, he is not available for something else, unless he can manage, and he has a right to say "No, because I have adopted for myself a code of ethics. I have given my word and a promise. I have undertaken an obligation." He is right to say, "Don't disturb me now, because I must attend to it."

All of this has a much wider meaning than you know at the present time. It has to do with the totality of loss of energy. We talked a little bit about it last night - how to utilize energy and not to lose yourself in talk-talk. But it applies also to a person who has to do certain things, and then out of the kindness of his heart, someone else wants him to help with this and that, where it is not necessary,

maybe; or if it is necessary in an emergency, when a person gets stuck with a car and he has to be pushed out - of course, everybody at that time drops whatever they are doing, and two minutes later the car is out. I'm not talking about that. If someone falls off a scaffold and has to be taken to the doctor, naturally, that goes in preference to anything else. But I mean in a general way, we lose energy - we lose it by walking back and forth a little too much. Not enough intelligence, not enough knowing what we are going to do and then do it. Aside from the fact that we have to learn, it also requires a little bit of contemplation before. Every once in awhile I make reference to it, when there is a sixteen-foot board and you need a little piece, you're not going to cut it off that, but you hunt around until you find a piece that has that kind of a length. You don't take off one foot and make the sixteen only fifteen, because you happen to want at that time a foot of a board one by six - or whatever it may be.

Try to consider these things a little bit, and take them to your heart. Not in your mind. Your mind is always useful to disagree. Try at times really to agree, even if you don't. Try to act as if it is something that is laid upon you as a responsibility because it happen(ed) to be mentioned. And that regardless of your liking, you do it, as an attempt. You conform. You're not conforming to me because I happen to say it. You're conforming to an inner law of your inner life, which prescribes at times that you have to go against the grain; and the grain many times is found in the outside world. And your inner world may have to tell you that certain things are needed, and then for the sake of trying to use that opportunity for something in you to wake up, that then in the image of God, you

will do this, almost as if God will do it for you. Otherwise He will not come and look at you, and if He does see you, He will turn around.

We cannot always walk in the Light of the Sun. I know. I cannot always Be what I wish to Be. I may be confused at times. At times it may be that I have to spend energy to find out. Maybe at times I have to sit. Maybe it is necessary to stop what I'm doing. All these little things can come up, but it need not prevent me from constantly having an aim, knowing that that aim exists, even if at times I cannot go in that direction, the knowledge of the possibility of such an aim existing for me, puts me on a different kind of a level.

If you only could understand the concept of Infinity, which always is there - everywhere and always, all the time, in Timelessness; and that you, if you want to understand your Life, should understand the relationship and the unity which could exist between your own Magnetic Center and that what is the Totality of Our All-Loving Father.

I hope you have a good afternoon.

COFFEE

MR. NYLAND: I would like to have these coffee meetings to have a certain level, particularly the last one on Sunday evening, before you go back to the city. I think that coffee should be ready by quarter past five. I think that those people who come from other places and then do not know what to do, should be let in to the kitchen. The kitchen should not be closed. I think it's far better that whoever wants coffee can get it - not as a bunch all of a sudden waiting - but distributed when people come. No standing in the hallway. Just sit down with your coffee. You need time,

particularly when you have been busy, and physical work may even have made you tired. I think it is necessary also to try to come to your Self, and the opportunity you have when you sit down quietly with your coffee, and then can drink it; so that when I come there is already that kind of atmosphere. It's not that I don't mind waiting, but I don't think it's right. For instance, at Nishimura, if I get there too early - it's a little agonizing. I don't like it for myself, because I come here to talk and to be part of a meeting; I'm not here to take part in coffee. So I think we will do that in the future.

Were there any questions left over for discussion today, thinking about what we talked - yesterday at lunch, in the evening, and today at lunch? Certain subjects that you again happen to think about. Because I believe that that is really necessary - that whenever we talk about certain things, that it is then up to you to see where to place it. How will you ever make it part of your Life if you don't do it when the iron is hot? That's the time to forget it. That's the time you even could become flexible enough to allow certain thoughts to penetrate. I think the digesting process should take place almost immediately. If you let an evening even, go over it - let alone a(n) whole week, you will not remember. Because that is - I say - it is human nature. It's human nature to forget. Unless you want to remember certain things very well - you say, "I want to remember it," and even then you put a knot in your handkerchief in order to remember it.

When we talk about certain aspects of Work, it doesn't mean that all the aspects apply to all people. It is, of course, impossible even to consider it; and it is also impossible for me to consider all the different questions, even those you might have brought up. Because there are limitations to such things, and I may

not remember the different conversations I have had with some of you. And they also get mixed quite naturally with tapes I happen to listen to from other cities. And many times I want to weave in to a meeting certain answers, in the hope then that that kind of a meeting will be listened to by other groups.

So, altogether, I believe that you will derive more benefit if that what you remember then, as a result of any kind of a meeting, that you go over in your mind, and to see was there anything that then at that time appealed to you - and that perhaps would need a little more attention, or a thought process that could start in you, with an idea to extract information for yourself. You see, my assumption is all the time that you wish to Work. That is, that whenever you may be physically engaged, that coming to the Barn again must have more and more a result on your mind and on your heart. So that then the total personality gets fed. No attempt should be made in any one direction having to do with a possible development of each center. That it is never that center alone which should be affected, and also that that what affects a center, should never have only that one center. It should have - with what is being talked about - an emotional quality. And it should, sometimes - when we talk intellectually - affect you in your physical being.

You remember, I have explained sometimes that that what takes place with movements is not only the movement of the body. The body sets up a certain rhythm - or makes movements in accordance with what you know in your head a movement should be. And I've said many times that the time to make the movement is when the music has struck a note, and that the accompaniment of the music is quite essential. That is why the reason that the music should be played correctly.

When one plays music of Gurdjieff, it is not immediately the intellectual process of recognition. But that what is required of the physical body is to be very relaxed, and again and again to tell your body not to tense up, because it's liable to do that when you are emotionally affected. And that only when one hears a great deal of Gurdjieff music, you start to place it - intellectually - into certain categories, which then belong to the kind of music, so that you can distinguish between a sacred hymn, or you know that it is a march, or you know that it is a Dervish dance. And it is this kind of classification which, naturally, takes place in your brain, which will help you to see the different aspects of how music, as it is played, can affect you in different centers.

When we talk intellectually about concepts, it's very necessary to have a clarity of the brain, and becoming unprejudiced. And that several times you might even tell yourself to leave the outside world outside, and to be able - when you are in a group - to drain your mind so that it can be filled. And that, logically, that what is spoken has to reach you also in your emotional state. Because if it isn't affected in that sense, just saying a few words for your intellect is not going to make your personality profit.

So, for that reason I say, the preparation for any kind of a meeting, and quite definitely this one - a coffee group - and even you might say, at lunch, when you are busily engaged in trying to get strength for your body, also will require for you - for all of us - a certain preparation, so that that what is being talked about, and also what may be played afterwards as a little music, can affect you much more totally than just to see how the words hang together. The reason for intellectually trying to find out what is the meaning of what we talk about is that it has

to be received, and afterwards, in digesting, that it starts to apply to your Life. Because when you then consider your Life, it is a different thing from having a thought in your brain. Because your Life, naturally, is immediately connected with a form of behavior, and with this as a function and a ^{feeding} feeding for your inner Life, you then should proceed in outer -- in the outer world, having then profited by having received some food, which then - if you recognize it as the possibility of affecting you - that then in your behavior form you should show it.

You see, when we leave after music and you sit quiet, and, you might say, you have a certain impression received, that is not what I mean; because that is still a remnant of what is left. That what takes place when we have a meeting and we talk about serious subjects, and when I once in a while ask, "Don't talk, but just go home," it is in order to pay homage to that what is important, but it does not necessarily affect your Life. It's only a very small part, which, through the intellect may have reached your inner Life. The proof of that what is being received and digested is always in your behavior. Afterwards, when it is in contact with the outside world, and when the outside world starts to affect you, and when there is in you - quite logically - the wish for reaction. Because a human being is constantly acted on; and although temporarily he may shut out the effects of the outside world, and at a meeting sit and receive, and even try to link it up, he will not know if actually it has done any particular - or it has had any particular effect - a good effect - than only when afterwards he is confronted with his ordinary life; and then in that kind of behavior which is based on reacting to that what he receives as impressions, that then something else can enter, and partly - let's say - can retard the reaction process, or can make him a little more thoughtful before he

speaks. Or that he, in his walking, every once in a while is arrested by the kind of a thought that then has penetrated, and of which he at that time can recognize the importance.

We are very strange people. When one is temporarily - that is, for a very short while - affected by ideas, even when one reads in ALL AND EVERYTHING, and you put the book down, even if you have a quotation each morning, and you read it, it affects you at that moment. You turn away from it. You see something else. Where is the effect of what you have read? It's extremely difficult to receive anything from the outside, when it affects your three centers, to digest that kind of information.

The reason, of course, is also obvious. Because where do I digest ideas? Or rather, where should I digest them? They should be taken in and be digested in the Totality of myself. The digesting process takes place on the level of my Being. And, before one knows how each center is connected with the level of one's Being, one has to Work considerably. Naturally there is no level of Being. There is something that I say is predominating, and it probably is one of the centers. But to go from any one of the centers to that what is the level of one's Being, so that as Being one understands the fusion of three centers into One, or at least trying to make it homogeneous, is not a process that comes to a person naturally. He has to make a special attempt. He can do it when he is unconscious, because it is not dependent on Objectivity - but we simply don't do it. And when it happens, or when perhaps one does it intensely and with a very definite aim, one even makes a remark and one says even at such a time, that all of you were there, or that - you were Whole regarding that.

This is what I mean by the digesting process for your Being, and I think that is where it has to be. One has to watch very much that the digestion doesn't get stuck in any one of the three centers. The three centers undoubtedly can profit by it, but the personality really doesn't. Because we live in certain facets of the three centers, every once in a while turning one or the other towards the outside world, and sometimes mixing it a little bit. And there is a mixture between centers - one form of energy in one center flowing over into another, particularly when one talks about emotional states and the effect on the physical. But also a feeling state which becomes expressed when the mind wants to make sure that it so-called 'understands' it - all it does is to formulate it. It's not an understanding. Understanding can only come when the three centers are connected. And that does not take place - only accidentally it happens. But in general, when the centers are taking in each others' washing, it is also quite automatic. And it is then a question of following the line of least resistance, because that what one center cannot digest is simply given over to someone else, in order to avoid the difficulty of having to digest it.

The intensity which is needed for a person in order to receive impressions, and - impressions now as food for an intellect and a feeling which is affected by rates of vibrations, and that what appears for a physical center as a result of his sense organs; they have to go further than that center. And they have to become part of the level of one's Being as a whole, totally as a man. So that even when the centers are not equally developed, there is still a chance that some - some part of one or the other or the third can be connected and then combined, under the influence, already, of a very definite desire to see what is my level - where do

I live?

Also that can be an unconscious wish. But, it will make a man much more like he ought to be, because he will go against the haphazard functioning of the centers and will try to bring in his centers a little bit of regularity - that is, it will be a stimulus for each center to have a task regarding the other two, and a definite task for the three, that they should become - as closely as they could make it - a homogeneous entity, and not the heterogeneity that at the present time continues to exist.

It would be easy, of course, if the centers were separated from each other, even by means of eliminating habits, or by that what is a process that takes place quite unconsciously without your knowledge. And if, as a result of Work, that what is reached and the functioning of the three centers the way they are now, even if they are not fully developed, at least there is then a chance that the three can be combined, and this time it will be under the influence of 'I'; that then what takes place for a person is that he has an entity within himself, which - made up of a variety of different kinds and quantities of energy coming from any one of the three centers - then becomes One at certain times in his Being, and then available for him.

I hope you understand why I now talk and not allow questions. Because it is something that I believe is extremely important to understand the functioning of oneself regarding Work. So that when that is clear, you can have an aim, and you also will know why you wish to Work. Because for that you have to realize what is the present condition of unconsciousness. You have to understand that the centers haphazardly playing with each other, not knowing which way to go, and that the

confusion which always results, and in which practically each person is at times, is definitely a result that the three centers don't know what to do, and they cannot have a language which is understood by the other.

The problem for making a Being is that one finds a language which belongs to all three. Again, the question of: what is this language of a center? It is perhaps easy if you see that that what is required as the expression for a thought, is a word. And that then, by putting something in that word which represents the concept, I have of course then two things again - a word as a form and the concept which is not in that form, although it is a thought process, it is not the kind of a process that formulates.

When one sees again that in the expression of a feeling, something takes place in your solar plexus, and that then it becomes apparent in the appearance of your body. Again there is a - a two-fold event taking place. And we judge many times only by that what is the appearance or the behavior form. And although we are quite willing to admit that it comes from a feeling, and that perhaps even at times for sensitive people they can then register, or even become aware, or in any event could sense the condition of what takes place in their physical body. The distinction between that what goes in to - that what is emotion as expression - and that what causes it, is not very clear.

With physical center it is a little easier to see, because there is predominantly always the behavior form. But we do know that the physical center will act in most cases as a result of a thought and a result of a feeling. And that whenever physical center is acting on its own, it belongs to itself as far as the mass of flesh and nerves and muscles is concerned. It is not really as a result of sense organs,

because they go to the brain; and it is not as a result of an affecting--being affected by an emotional state, because that starts in one's solar plexus.

I would say that 80% of our movements are dictated by that what has taken place in the mind or is taking place, or in the feeling, or what is left as memory, or what is there as association, that all of that has been built up during the time of one's life. And I would almost say that gradually the requirements of the body - when they are being fulfilled - do not require very much energy, and they can be left alone. So that even in activity, if we look now at the 80%, it is always mixed - that what is the form of behavior, and that ~~what was~~ the motivation for making that form behave the way it did.

This is what I mean when one talks about 'how can one make an Entity out of existing centers?' And I'm not talking about the logical fusion process when all three centers have become full-grown bodies, because that process is quite a different one. At that time when they all three exist, they automatically fuse. Because each body having reached the end of its development has no other choice. And that what is Keshdjanian and what is Soul and what is still left of physical body - all three then must be combined into an entity, because this is the attraction of one's Magnetic Center - to bring about such Entity when it can become complete; so that nothing has to be added anymore.

The process of Unity I talk about is something that takes place in ordinary life. And one has to pay attention to it so that at times one intentionally wishes to be present as a Whole in that what one is doing or thinking or feeling. And that for that reason, the level of one's Being has to be established as a result of being able to digest the kinds of food that have entered into the three centers, and may have

been divided a little bit in the body already, that finally that what is the essential quality of such food reaches one's level. I don't think it's necessary for all the food to be digested at the level of one's Being. I think there is a great deal of food that can be digested by each center because it belongs there, and it can be used immediately for the maintenance of such a center. But that what can be extracted - and as you know, physically speaking, the process of digesting is a long one, and there are different steps in it, and different kind of conditions that are created psychologically in the body, to be able to extract to the last possibility that what is useful for a man's body.

It is the same with this kind of food. That what is left at certain places leaves that what is more essential; and that what then as essential continues to proceed in the direction of wherever one's Being happens to be, that then again another process of extraction takes place, which feeds one's Essence. And that after that, that what is left as Essential Essence belongs to the reality of the level of one's Being, where one really should live.

The reason for talking about that is that there has to be direction in one's life. Because that what is ordinary existence in the outer world, there is no direction. It is affected by that what happens to come in and to which one happens to react. When the road is towards one's inner Life, there is more of a direction. But it is more a direction away from where one is - not wanting that as outside world all the time. The desire is to get away from it, until it reaches an essential quality. And then, one is up against it, because one is already sufficiently far away from the surface, and that that what is needed in Essence is to find the direction towards something where one wishes to go.

Essential Man is still Man. Essential Essence Man is God. And that is where the difference comes in. Because whenever I now consider the digesting of myself in three centers, I consider that what is digested by the center itself as a requirement for the maintenance of my personality. And it becomes in that sense - you might call it even 'selfish' - because my body has to be maintained. And my body is the place where the other centers have a location. So it is necessary to maintain the body and to make sure that it remains healthy. This takes place on the road of digesting, and leaving in each center what is required for that center to be maintained. What reaches my Essence is, of course, of a little different quality, because that what has been taken out has left something that is of more value, or that could not have been digested by the centers as they were, and that requires a different kind of digesting process.

If, in ordinary food, I first feed my stomach, I have a condition of acidity, and it extracts from food what it can dissolve in an acid surrounding. When it goes over from the stomach and leaves the stomach and gets into my intestines, and particularly in the duodenum, that then there is a process that starts which becomes alkaline. And when that condition exists, certain other kinds of food are extracted, and that that what is left in the process going through the intestines, constantly extracts from it whatever it can, when the intestines are functioning correctly, and they are not stopped up. And that then what finally is eliminated is of no use anymore for the body itself. But the kind of food that has been extracted at different places in my digestive organs are then carried by the blood to different parts of my body. And that what is the digesting process is then the feeding of the different organs, intellect included, emotions included, sex included. And

there are different types of food which will be carried in this digesting process up to certain points and no further, because it is not in the food then, that there is a higher quality of food that could even be useful.

What is needed for the body is not only to have that kind of food in such a pure form, because it would become indigestible - the stomach couldn't take care of it and neither could the intestines. A man is not as yet used to Essence. He has to go through, and the food has to be mixed with what we call 'roughage', which is the carrier of that what is digestive value of the food itself. And that gradually becomes eliminated when it has done its function of carrying the food through the digestive system. This is physically speaking.

Psychologically, receiving information which will enable a person to build, and which will be, as building materials, useful for that what becomes a Kesdjanian body, and that what will ultimately help to build a Soul, is also of different quality. That what remains in the centers, remains for the body; and then, in that what is for the centers, as belonging to the body itself, will give an ability afterwards, psychologically speaking, of understanding the end of one's physical life. It is the SI-DO of that octave. When it proceeds further in the direction towards inner Life, that what becomes - as I've said, and still is 'selfish' - because it is still for the feeding of one's Essence, which belongs to a personality. It then will give in that personality the chance of feeding that what is the beginning of Kesdjanian body, which is also unconscious, but which will then in that so-called 'Man Number Four', create a desire.

It is this desire that we are interested in, and this is where psychological food has to go first. It is part of the solar plexus and part of one's heart. It is not

as yet completely in one's heart. It also needs a little guidance to know what takes place in the physical body. That is why the observation process of the recognition of that what takes place in a man has to be on the basis of the existence of Life in a form, so that by observation and the registration of that what I am, I register - through the form becoming transparent - that what is my Life.

That what is necessary for any food reaching any one of the three centers is to be able to divide it in that what is the form and what is the Life-making force. Life continues, in the digesting process, to reach the level of Being. The form gradually belongs to wherever the channel happens to go. And in that process, the different kind(s) of food that are extracted from psychological food will help a man to build up a stronger foundation for his Kesdjanian body, and also will make him give a turning point in that what is his intellect, to be able to look at the potentiality of his Soul.

That's as far as the Essence will go. From then on, the accent of a person is not his own anymore. At that point where it wishes to go in the direction of the reality, it has to have a different motivation. And then, that what is Life-- left of the psychological food is the Life and not the form - very little of the form, and because of that, it can actually be affected by the wish to unite with God.

The spiritual values which then start in one's inner Life are of a different quality. It is then as if there are the different conditions psychologically speaking of acidity and alkalinity; having extracted from that what is psychological food that what is necessary for the maintenance of the body itself, what is necessary for that what is Kesdjanian in the beginning, and that what is necessary to enable a person to hope for the possibility of his Soul. All those have been taken care

of, and they are of different kinds and caliber as far as the food is concerned, being digested, in the psychological process of digesting, on their way as Essential Essence to reach that what is the level where a man should live.

The level of his Being is always his reality; it is always that what is within a man without a form then. That is why one says - it connects with that what is a Magnetic Center, because that as a concept in one's mind is the only place where there is no form anymore. And that what I must recognize as Life in me, I recognize as coming from there. But, again, the process that must take place when I wish to go and become more essential, and more and more essential, that then I have to overbridge something that is extremely difficult to understand; that is, I have to lose myself. I have to really be satisfied with what I am; I can say that that what I am, I accept. And when I can accept it 100%, I have lost what I am, because my interest is not any longer in that what I accept. The acceptance means that it has no further meaning, than only to be a container of that what is the reality. And as long as I can have the reality, that what I wish for the development of my inner Life is to be able to make a contact between inner Life and the Essential Essence of myself.

This is the inner psychological process. It takes place without the help of the mind. It takes place even without the emotion. It only takes place when the accent of one's life becomes more and more on that what is the totality of all Life - which we simply call 'God.' And of which then, in some realization of awareness, one knows that that existence is the reality of myself, and then my wish - I say then, 'through the Will of God,' or 'by His Grace,' I then will proceed, losing more and more that what I am. That what I am has used -- has been used --

has fulfilled its function. That what has to become is that what becomes important for me as that what is Essential Essence.

The difference between placing the accent from myself on God is a step. It is a different kind of a step compared to that what is really needed for the formation of Kesdjanian body. This kind of step is needed for the formation of one's Soul. Both - for a little while - go hand in hand, as long as there is a relationship between the DO-RE-MI ^{of} ~~is~~ Intellect and the SOL-LA-SI of Kesdjan. But also that starts to form by itself a certain entity which in essence belongs to the Soul, or rather which as Essential Essence is Soul-like, and which essentially still belongs to the Kesdjanian body.

I hope you can follow this kind of process of what takes place when one wants to deepen one's life. That is why I talk about the necessity of digesting food. It is impossible to digest it when you listen, because your attention is much too much in trying not to miss the next word. And that what takes place at the particular rhythm in which I happen to talk becomes too much for you to digest at that one time, and even during a meeting. But when afterwards, and that is what I started out by saying - you have to realize that there is much more food which is hidden, and that it requires much more attention. If you actually - every once in a while I say it - if you could read in transcription - which is not the same - if you could listen to the tapes we have had since my birthday, there is a tremendous quantity of material there, of which you have forgotten at least 90%. And it is not that I want to tell you, you ought to study, you ought to carry your wish out, you ought to be much more in contact, because that remains all the time your own affair. But, you will be safe-guarding yourself in your outer world, if you actually could digest

much more for that what is already there.

It will also eliminate certain questions. It will give you in your life much more guidance for yourself, so that, superficially, you need not ask a question. You can answer already more than enough - surely, practically up to 99% of the questions you have, you can answer, because there is enough material that has been given; and if that material is not enough, you take ALL AND EVERYTHING and you digest that. And you sit day after day, and you read page after page, and you digest the content letter by letter, and word by word, and from a page, that what is written in-between - you try to spend half an hour on one paragraph. You try to see if what is meant by a chapter has a perspective for you, and perhaps that you can understand a little bit about the allegorical value of the book. And that then, in front of such a book, and you sit and you read and you close it and you open it again, and you close it and you open it again, that all the time - psychologically - certain things take place in your brain; and with that, maybe, that what becomes in your brain separated as Life from the form, may reach the level of your Being.

When it reaches there and it is represented either by intellect, or by emotion, or by what is physical, that what is at the level of your Being loses the value of the center; and what is then there and is left, is Life in three different kind of - I would not use the word now 'forms' - but in three different aspects. One form, or aspect of Life will remain interested in the condition of your physical body. It will remain, even if fused with the other, constantly reminding within the entity, of the necessity of that what is required for living on Earth.

The level of one's Being is represented by the three rules - the first three of Objective Morality. That belongs to a personality on Earth. The second is the one

that concerns itself with emotional states. The third, of course, is that what is required for an intellectual insight. The level of your Being, when it is there at that place and an entity - then 'I' can rest. 'I' can then use that level - you might say - as a further stepping stone towards what is Rule Number Four and Five, which I've said many times, belongs to a Cosmic world, after you have gone through the eye of a needle. That what is for the building of one's Soul is a different step requiring the accent on God and God alone, and no longer of oneself. That what still belongs to Kesdjan is partly mixed with that what belongs to me and what I wish, and of course, the wish is paramount in Kesdjanian, because the wish there is to grow. When it separates out, and it becomes a separate step towards the Soul, that what is then needed is the accent being placed on the wish, even, to lose myself in order to find reality.

This is what I call 'Holy Renaissance.' It is quite a different thing from that what already occurs when a person starts to Work and opens - and that a new world is opened for him. It is a form of renaissance in which Life appears in different forms and also expanding more and more. But when I say 'Holy', it is a sacred act. This stepping up from one step to the other - it means I leave the Earth - or, I'm ready to leave it. It is as if then devotion enters, in which one is willing to let go that what has brought one there. One understands at that time the past; one looks forward to the future, because the future is not one's own any longer. It is then dedicated to a different kind of a purpose. That's why I call it 'sacred'.

When God can enter into your inner Life as a result of inner Life going in the direction of Magnetic Center, and your Essential Essence, there is a process that takes place on the level of your Being. It is there where you meet God - your

God - that is, a power higher than you are, which has Life and has the wish to give that Life to you in a different kind of a form, so that then you will understand the present form of yourself, which has bound you to Earth; but then with this, in this new kind of a form - we simply say, 'more ethereal' - it will enable you to have a chance to understand God. That is, the level of your Being, having fulfilled the three rules of Objective Morality - you might almost say - you will be taken in by God into the management.

It is that kind of an aim for a man, even on Earth, to pursue. It is that kind of reality that he wishes, and it is only that reality which ultimately will satisfy him. Don't think for a moment that you are so far away from that as an experience. Because it is very strange with Time. We imagine that one has to get older. We imagine that one has to have more and more experience and maturity. But that what is Omnipresent is now Omnipresent at any one time, regardless of Time. And that what could be the realization of the existence of God can take place in anyone at any one time - accidentally maybe - but nevertheless, of such reality that he will never forget that Moment of having met God. It didn't last - he knows that - but the experience is pure.

I'm quite certain we know such Moments. At times, you know what is the value of your Life, particularly when you are in danger - then you see the value, because you don't want to lose that what you value. What is the reality for yourself at such a time is only at that Moment as if the three centers have become One, and have lost themselves. They do not exist anymore. And it is then also for one Moment as if it is necessary to turn around in some way to be able to see God, that also at such Moment one feels terribly lonesome. This is a terrible situation

sometimes for one moment, when it strikes you. Because it seems as if everything that you have had is lost, and you are not capable as yet to turn around sufficiently to see the Light of God approaching you.

The continuation of the wish for oneself will endeavor to help you - to give you the ability as energy to continue to turn around, until the problem - that problem is solved. That what is necessary for a man is to establish in his life this dynamic force which has momentum. That what is the result of the three centers fusing into becoming One and forming a level of one's Being, is then the energy which is produced as a result of that fusion. I've said once in awhile, this process of fusion is exothermic. That is, in the combination of that what are the centers into an Entity, the forces that are necessary to keep each center separate by themselves and in themselves, are then reduced to a less quantity of force. And for that reason there is energy left over. When Ouspensky tries to talk about '96' and '48' and '24', he doesn't explain that well enough - what is the result of this kind of combination of forces. Because the result is not that there are lesser laws; it means that there is much more energy available. And this is what I call 'exothermic', in which in chemistry we know a few processes - and mostly they are 'endothermic' - that is, they take up energy from the outside world. But there are exothermic processes; and this, psychologically, is one of them. This amount of energy causes a man to have a momentum. It is represented in his wish, so that when the moment comes when everything falls away, his wish to continue is produced by the energy which has come about as a result of fusion. And it is that momentum that will enable him to turn further until he sees God.

It is the wish then which is based - not on himself, but on something else -

not knowing what. It is the wish which is based on the desire to lose oneself and to consider that what one is as if nothing. And that then I will find my Life in that kind of a form as represented by my Higher Life and living -- and level of Being. That what belongs to that what is higher than I am, striving with all my mind to leave that what I was below, in the process of fusion of reaching the level where I am, I remain a man, and I am then between that what I was and that what I wish to become; and I settle then for that what is the in-between place which belongs to me. It is the One being affected by Three and reduced again to Two. It is constantly this aim - physical body wanting to have insight from intellect, settles for the development of Kesdjan. It is that what I wish to become united with God in my ordinary unconsciousness, which will enable me to settle for a level of Consciousness for myself. And it is only after that, that this level of Consciousness for myself can be used as a starting point in which then what I wish to become as part of the Cosmos is then at that time too high, because it belongs to God by Himself - I'll have to settle for the development of my Soul.

What we talked about now, again, has a certain perspective. Again, it is difficult to digest. I also know that part of it will stay with you, and other parts you will forget. What can stay is what you need, because that then - if it stays, you are open. If you have fallen asleep, nothing will stay. If you have not made attempts to wake up a great deal, you will have lost. If physical sleep has set in every once in awhile - which can happen, all I can say is, I'm sorry. Keep on Working in the week. Keep on remembering. Make certain things remind you, so that then in the reminder you will be able to remember yourself.

If there are many opportunities which you set out ahead of you - already

developing the ability to throw a beacon ahead of you, that then when you can come to that beacon, you will recognize your effort you have made. And it is at that point where you continue to throw another one, because that what has become your experience of reaching one step will enable you to have the wish to go further to the next step.

When in Infinity all steps have disappeared, that what is the line of Evolution is one line going up into Infinity - without disturbance, without having any bend or curve in it, without having any angles; it is then one straight line, as the shortest way between two points. And the point of my Magnetic Center is one, and the point of the Heart of God is the other.

I hope you have a good week. If you can, try not to forget too much.
Good night.

END TAPE

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